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THE FRENCH REVOLUTION OF 1789 ILLUSTRATED BY COINS AND MEDALS OF THE PERIOD.

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MEDALS, statues, and monuments are employed to preserve in an artistic form the memory of important events and of worthy men, and in this manner they become valuable historical records. In many instances, however, the coins of a country are more expressive than any other records of their time. The capture of Jerusalem is commemorated by the Arch of Titus at Rome, where there is shown in bold relief the triumphal march of the Roman soldiers, who bear aloft the seven-branched candlesticks, the table of shewbread, and the trumpets of jubilee; but the deep humiliation of the conquered nation is more strongly depicted on a coin of Vespasian, on the obverse of which a female in chains, standing under a palm tree, represents "JUDEA DEVICTA" (Judea conquered), while on the reverse is that abomination of the Jewish people, a sow and her farrow.

The history of the French Revolution of 1789 is well shown on its coins. They are not numerous, but the successive steps in the change of political organization and of the deep and abiding feeling of hostility to the old *régime* which made that change as well permanent as possible, are all shown by significant devices and inscriptions which need not be misunderstood. Mme. de Staël, in her history of the French Revolution, says that "it had been in course of preparation for ages." To be more explicit, it may be said, that while it was the end, it was also the legitimate result of the feudal system. Under this system, as it finally assumed shape in France, society was composed of three orders, the Clergy, the Nobles, and the mass of the People, known as the Third Estate. The land was held by the nobles by grants from the king, on condition of military service and counsel and assistance. The clergy obtained their property partly by grant from the king, and partly by methods of acquisition peculiar to themselves. They were finally the equals of the nobles in wealth, in power, and in privileges.

The great military chiefs held extensive districts, and they were dukes and counts ruling over provinces; they granted to others under them estates of varying extent, which the recipient held as the vassal of the giver. The obligation which grew out of the relation of chief and vassal was a mutual

one,—the former while receiving service from his vassal, was bound to protect him. In times of internal disorder, which always occurred when the king was weak, the only protection to those who did not choose a predatory life, was to be found in becoming the vassal or subject of a chief whose warlike habits made him strong. Under the shadow of his stronghold the helpless found shelter. In return for protection, they cultivated the lands of their chief, and made its products available for the subsistence of himself and his military retainers, and sometimes swelled his muster in the field. It is doubtful which was the more onerous obligation, that of service or protection. It is said that there were periods when the chief stabled his horses in the hall of his castle, while he and his company lay by their side, both horse and rider armed for the emergency of sudden conflict.

It is very evident that when land was granted for cultivation by him who was able to protect it, the grant was upon conditions imposed by himself; in like manner, when protection was sought by those who were defenceless, the condition would in the end be most favorable to him who carried the sword. Numerous privileges naturally fell to the lot of the class which protected society, but unfortunately for society the greater part of the privileges remained after the need of protection had passed away. These privileges were so numerous that in many instances some of them must be given up, or the soil remain uncultivated.

The owner of the land granted, could in some cases call upon its occupants to cultivate his own lands, sow, and harvest, and store the grain without compensation. The occupants could not pasture their fields after the harvests; that was the privilege of the seigneur. They were subject to render the *corvées* frequently during the year; that is, so many days' labor in the week. Children did not succeed to their parents unless they lived with the parents; in case of their absence the seigneur was the heir; in case of succession, he was entitled to an amount equal to a year's revenue of the property which descended. He had the right of sending his horses under guard to feed in the pastures of his tenants; he had the right of selling his wine to the exclusion of all others during the first thirty or forty days after the vintage; every one must grind at his mill, use his wine-press, and bake in his oven; he alone could maintain the dovecote, and the doves could feed without restraint upon the grain fields which lay around their habitation.

The chase of the wild boar and the stag and the shooting of partridges were favorite occupations, and in districts in which they were pursued, everything was sacrificed to the maintaining of the facilities of the chase and the rearing and the protection of the game. It was not permitted to enclose cultivated fields, lest the range of the wild boar and of the deer should be restricted. It was also forbidden to mow hay at the proper season, lest the eggs of the partridge should be destroyed, or to hoe and weed the growing crops, lest the young birds should be disturbed, or to remove the stubble, lest the old ones should be deprived of shelter. These and numerous privileges were not all enjoyed by all the proprietors, but enough are mentioned to indicate the character of the disabilities under which the cultivators of the soil labored, whether they held it under a lay or clerical proprietor. One burden was however general, the *corvée*, the day's labor which the tenant was obliged to give to the owner of the fief.

To add to the burdens of these feudal privileges, the clergy and nobles paid no taxes; these were collected from the third estate, and among them was the *taille* or personal tax, which no one escaped. If the day laborer had no property, it was collected from his wages, which his employer was bound to withhold until the tax was paid. In default of this mode of payment his person was seized. Such was the condition which society finally assumed, and which endured for centuries.

The clergy and the nobles constituted the two estates of the realm, whose representatives were summoned by the king for advice and assistance in affairs of state. During the reign of Philip IV, who died in 1314, deputies from the cities were admitted as representatives of the Third Estate; they had, however, no influence. The Estates General, as thus constituted, met for the last time before the Revolution, in 1614. At that meeting a deputy of the Third Estate declared that "the three orders ought to be considered as three brothers, of whom the Third Estate was the youngest." The reply from the nobles was that "the Third Estate had no title to this fraternity, being neither of the same blood nor of equal virtue." A number of measures were proposed at this meeting of a character to oppress and mortify the Third Estate, but this one incident will illustrate the standing it had in the country.

Long before the date of this memorable meeting, there was a period of disorder under the rule of the successors of Charlemagne, during which the control of society fell mainly into the hands of the great feudal lords. Between them there was no more cohesion than is to be found between marbles in a bag. Each one existed for himself alone, and worked only for his own increase of power and of territorial possessions. There was a nominal acknowledgment of the sovereignty of the king on the part of the lords, but they, within their respective provinces, were the real rulers of the country. At one time the recognized sovereignty of the king extended only over an area about equal to that of nine of the present departments of France, in which lay the cities of Paris, Orleans, Amiens, and several others of less importance. The rest of the country that was not held by the king of England, was possessed by numerous ambitious and powerful vassals.

Gradually the possessions of the crown were recovered, and its sovereignty re-established over the whole country. The latter was definitely accomplished by depriving the nobility of its power. This work was begun by Richelieu, the minister of Louis XIII, and was fully completed by Mazarin during the reign of Louis XIV. The final struggle occurred during the internal contests of the Fronde. When they ended, the subjugation of the nobles was complete. When, on the death of Mazarin, in 1661, Louis XIV took the management of affairs into his own hand, he was in fact sovereign of France.

Louis XIV was the absolute ruler of the State, and he administered its affairs with great *éclat*. He carried on wars on a large scale; he made France a power in Europe, and for awhile he was the arbiter of European policy; he promoted colonial enterprise; he built numerous costly palaces, and decorated and furnished them on a magnificent scale; he encouraged literature and many arts. Richelieu had founded the French Academy in 1635; it was favored by Louis XIV, and in 1694, during the reign of this monarch, it devoted itself to the improvement of the French language, which

soon reached such a degree of perfection in point of purity, precision and elegance, that it became the language of diplomacy and of science throughout Europe. During this reign the literature of France attained a degree of excellence which never has been surpassed. The canons of good taste in writing and in speaking, which were then established, now prevail, and the authors of that period have the same standing in French literature as the best writers of English have in the literature of that language.

The king established a splendid court; where manners were elegant, but where character was gross and habits dissolute. In the routine of his daily life he attended the celebration of mass, but he was bigoted to an extreme degree. Under the influence of Madame de Maintenon (whom he had privately married), and her Jesuit advisers, he revoked the Act of Toleration published by Henry IV, known as the Edict of Nantes, and practiced a merciless persecution of the Protestants, the result of which was the expulsion from the country of three quarters of a million of Protestants, who were among the most industrious population of France. When Tellier, the chancellor, who had been the confessor of the king, had signed the decree of revocation, he exclaimed with rapture, in the language used by Simeon as he took the infant Jesus into his arms, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Doubtless the chancellor was sincere, but it is a sad commentary on the age that such a blessing should have been invoked by the chief officer of the kingdom for such an act.

The absolute power and authority exercised by the king, arose from the fact that there was no constitution which defined and limited his power; there was no restraint upon his use of the revenue of the government; there was neither freedom of the press nor liberty of speech, nor guaranty of personal liberty. The king imprisoned offenders against the state without trial, and kept them in confinement at his pleasure. *The lettre de cachet*, the order for imprisonment, and the Bastile, an old fortress in Paris, the common place of confinement, have become famous in history as symbols of despotism of the most merciless character.

The wars which were carried on, the expensive palaces which were built and furnished, the large gifts to his favorites, the extensive establishments maintained for the benefit of his numerous children and their children, the gay and luxurious life led by him and his numerous court, required a heavy outlay of money which could only be raised by taxation. The taxes which it was necessary to impose were an addition to the feudal burdens which have been already enumerated. They were collected as heretofore, solely from the property of the Third Estate. For there is this astounding fact, that since the period in which society was saved from utter disorder by the man of arms, who spent his days in fighting and his nights in watching, the political rights of the Third Estate had not been in the slightest degree enlarged, save in the barren gift of a limited representation at the meeting of Estates General, which had been called together for the last time in 1614.

The distress produced among the lower classes of the rural population, and the corresponding classes in the cities, by the heavy taxation, much aggravated by an oppressive mode of collection, was increased by an edict, which Voltaire has said was in force for a hundred years. For fear that in seasons of a total or partial failure of the harvest, the country might be forced

to buy from foreign countries the means of subsistence, all exportation of grain was prohibited, and the accumulation of it in large quantities was also prohibited. In addition to this restriction there was a duty on commerce between province and province. The consequence of this condition of things was that the cultivator of the soil was discouraged from producing what he was not permitted to sell in the most favorable markets; the land was not worked in a manner to be most productive, and when the season was unfavorable, bread was dear and there was widespread suffering among the poor. In reading the history of this period, one is astonished to see how often in this country, with a fertile soil, lying in a genial climate, there was extreme suffering and a near approach to famine from the scarcity and dearness of provisions. In the latter part of the king's reign the finances of the government fell into an embarrassed condition. Various expedients were used to relieve the condition, some of which were injurious to the dignity of the government, some impaired its credit, while others, after a temporary relief, only increased the embarrassment. On the death of the king, the debt of the government amounted to four thousand five hundred millions of livres, equal to nine hundred millions of dollars.

Louis XIV was succeeded by his grandson Louis XV, a child of less than five years. The Duke of Orleans was regent during the minority of the king. His administration of the government proved that statesmanship was not taught at the court of Louis XIV. There was no relief when Louis XV reached his majority, except for a short time during the ministry of De Fleury. The habits of the court of both regent and king were not worse than at the court of Louis XIV, but there was less decorum and less consideration of public interests. The taxes increased and were collected in a more oppressive manner, while the basis of taxation was not enlarged. The rural population was in a deplorable condition. The capital had for a long time become the centre of attraction to the nobles, and to the higher clergy who thought more of political preferment than of the true interests of the church. The nobles gave no longer any personal attention to their estates; these were left to the management of agents, who oppressed the tenants and robbed their employers. The lower order of the clergy, the priests who lived in more immediate connection with the people, derived no benefit from the immense wealth of the church; they had but meager means of support, and were treated by their superiors as if they were members only of the Third Estate.

During this reign the use of the arbitrary *lettres de cachet* was increased in frequency, and they were often issued merely to punish trivial offences against the person of the royal favorites. Reckless extravagance increased, and the limit of the toleration of taxation was reached during the reign of Louis XVI, which began in 1774. This king had able ministers, who saw clearly that the financial difficulties of the government could only be removed by subjecting to taxation the property of the clergy and nobles which hitherto had been exempt, and they proposed the measures which were necessary to this end. The nobles, however, after much discussion and negotiation, refused to accept them, and were sustained by the Parliament of Paris. The king, who favored the proposed reforms, used some arbitrary measures to secure their adoption. The parties who opposed them, managed to secure public opinion on their side, and the people, in their disapproval of the use of

arbitrary power, blindly opposed the king, without taking into consideration the character of the beneficial changes he wished to effect.

In the situation in which the king was thus placed, so embarrassing in every respect, he concluded to appeal to the people, and to enlist on his side the public sentiment which had been invoked against him. A decree was accordingly issued for the convocation of the Estates General. The assembly was to be composed of at least one thousand members, of whom the deputies of the Third Estate should be equal to the combined representation of the other two estates. The first of May, 1789, was fixed for the time of meeting. The parties to the contest which was about to follow were in all respects unequally matched. The clergy and nobles possessed two-thirds of the real estate of the country. From the superior classes of the two orders were filled all offices, civil, military, and ecclesiastical. Nevertheless, with all these advantages, the clergy and nobles had declined in character and in the power of maintaining their ascendancy. Moreover, they utterly failed to appreciate the changes which the last hundred years had worked in the minds, the feelings, the purposes, and the powers of men. The clergy who, for a period which may be measured by centuries, were the most learned and most intellectual members of society, no longer held that position; they had become corrupt, and thought more of political preferment than of improving the religious character of the people. The nobles, under the influence of the court of Louis XIV, had ceased to be feudal chiefs and had become mere courtiers, more concerned about precedence at court than about the true interest of the people. They no longer bore the grim-visaged front of war, but learned

"To caper nimbly in a lady's chamber
To the soft, lascivious pleasing of a lute."

On the other hand, the formation of the language and literature of the country, the cultivation of arts and of sciences, and the promotion of commercial enterprises, gave a stimulus to the mind of the nation, which soon busied itself with subjects beyond the range of those which interested Louis XIV and his successors. There appeared a class of writings which treated of the Rights of Man, of Political Equality, of The Social Contract, and of the derivation of political powers from the will of the governed. These topics were all freely discussed throughout the country, and gave to the public mind a tendency towards free principles, which at a later day was much encouraged by the connection with the English colonies of America, during the war of independence. The aspirations which in this manner were aroused, were not without substantial support, since the intellectual power of the country was to be found mainly within the circle of the Third Estate. The writers of eminence in every department, the scholars, the men of science, the inventors and workers in various branches of decorative art, the men whose commercial enterprise while enriching themselves added to the wealth of the nation, the producers whose skill and taste embellished the life of the king and of the courtiers, all were members of the Third Estate; and behind them there stood glowering in sullen anger and ready to carry the sword and the torch wherever they might be directed by bolder and more intelligent men, the lower

classes of town and country, to whom centuries of oppression and of neglect had left nothing but their brute force and their strong passions.

As soon as the decree for the assembling of the Estates General was issued, the whole country, in great excitement, entered upon the discussion of the reforms which it was necessary to accomplish. The object of convening the States was to extricate the government from its financial embarrassments, but the people determined to extend their labors still further. The Third Estate comprised ninety-six hundredths of the population of the country, and its members were governed by mixed motives. Some sought mainly for the security of person and property, and an equality of taxation, while others were determined that the Third Estate should henceforth be something in the government, and that equality of rights and duties and privileges of every sort should ensue. On a few points of importance the instructions to the deputies were unanimous. There was a general demand for the establishment of a constitutional hereditary monarchy, with succession in the male line, the separation of the legislative and executive powers, the latter to be vested in the king, who was also to possess the power of veto; the making of loans and the imposition of taxes required the action of the legislative power; agents of authority were to be responsible, and there was to be a guaranty of individual liberty and of the right of property. Many other propositions were embraced in the instructions issued by particular districts, but there was a general concurrence only on those specified.

The States General assembled on the 5th of May, 1789, in a large hall at Versailles, which had been prepared for the purpose. The king and queen and members of the court were present. After a discourse by the king and by two of his ministers, one of whom, Necker, made an exposition of the financial condition of the government, the meeting ended. The deputies of the Third Estate, or the Commons as they are henceforth called, remained; the other two orders repaired to their respective halls which had been designated for them. The first thing to be done was the verification of the powers or the examination of the credentials of the deputies. The Commons insisted that this should be done at a general meeting, and that the votes should be given by each member and not by the orders, it being evident that if the latter mode were adopted, the Commons would on every important question be defeated by the union of the Clergy and Nobles.

The Clergy and Nobles decided to vote by order. The Commons declined to take any step until they were joined by the other orders. They said they were merely citizens summoned by competent authority to meet other citizens with reference to matters of public importance, and insisted that their designated fellow citizens should now join them. Every effort was made to lure them from this position but they maintained it calmly and firmly. There was constant negotiation and many propositions made by the king and by his ministers looking to a union, but all were rejected by the Nobles. The most violent opposition proceeded from the Nobles whose titles were of recent date. A month elapsed. On the 6th of June the Commons concluded to take a decisive step and invite the other orders to join them in an hour. The following day, Thursday, being a day devoted to religious solemnities, the summons was postponed until Friday. On Friday the final invitation was given; the Clergy and Nobles replied that they wished to deliberate. The

Commons proceeded without delay to the preliminary verification of powers. During the first four days they were joined by nineteen priests. On the 17th of June the Commons constituted themselves the legislative power of the country, and adopted the name of THE NATIONAL ASSEMBLY.

The Assembly immediately passed several acts for the purpose of asserting its legislative character, and published a declaration relative to its late action, which concludes in terms full of the independent and self-asserting spirit shown by the step it had taken. The conclusion is as follows: "The Assembly will never lose the hope of seeing in its midst all the deputies now absent; it will never cease to call upon them to fulfill the obligation imposed upon them to join in the holding of the Estates General. Whenever the absent deputies shall present themselves, it will gladly receive them, and join with them in the grand labor which ought to establish the regeneration of France."

Two days after the action of the Assembly, the Clergy voted to join the Commons. The decision had been determined by the vote of the curates, that subordinate class of the order which had enjoyed none of the benefits of the great accumulations of wealth made by the church. Great excitement was produced among the Nobles and at the court. The Nobles and the Parliament, who had hitherto opposed the king, now became reconciled to him, and implored his intervention. A plan of action was proposed by Necker, and the 22d of June was fixed for a general meeting of the three orders in the presence of the king. On the 20th an order was issued by the king, suspending the session of the Assembly until the 22d, under the pretence of properly arranging the halls in which the meetings were held, but in reality to prevent the union of the Clergy with the Commons. As the Assembly had formally adjourned on the 19th to meet again on the following day, the President, who preferred rather to obey its order than that of the king, repaired with the deputies to the hall, but found it closed. The meeting was however held in a building known as the Tennis Court. There was taken the oath famous as the oath of the "*Jeu de Paume*," by which the deputies solemnly bound themselves "never to separate, but to meet whenever circumstances might require, until the constitution should be established on a solid basis."

The day after this event, the Commons found that in order to prevent their meeting, the hall had been engaged by the princes for a game of tennis. The attempt to arrest the great popular movement by means of so frivolous a character, shows how little the nature of the movement was understood by those against whom it was directed. The account of the effort reads very much like Sydney Smith's description of Dame Partington's effort to stop the rising tide of the ocean with her mop. The Commons, in nowise discouraged, assembled in the church of St. Louis, where they were joined by a large majority of the Clergy, headed by an archbishop of one of the provinces.

The royal session was not held until the 23d. On this occasion the king made an irritating address, after the manner adopted by Louis XIV in dealing with an insubordinate Parliament, and ended by commanding the meeting to separate. On his departure he was followed by the Nobles and a small minority of the Clergy. The plan proposed by Necker had been practically discarded, and he had refused to attend the royal session. After its adjourn-

ment the court party were congratulating themselves upon the course which had been pursued by the king, but the tumultuous applause bestowed upon Necker for his absence, made it evident that the final effort of the king had failed. The firmness of the Assembly carried the day. There were constantly new accessions to their numbers, but there were many who held back, and the king was obliged to write a letter requiring all the members of the two orders to join the Assembly. Finally, a definite union of the three orders took place on the 27th of June. Henceforth the legislative power was in the hands of the deputies of the Third Estate, the members of the other orders, with the exception of the curates, having by their tardy yielding, thrown away every chance of influencing legislative action.

[To be continued.]

TWO AMERICAN MEDALS.

THE Trustees of the British Museum have lately caused to be printed a beautiful and important work in two volumes, called "Medallic Illustrations of the History of Great Britain and Ireland to the death of George II." In it are the following descriptions of two medals, probably unknown to all American collectors.

LORD BALTIMORE. 1632.

Bust of Lord Baltimore, *l.*, hair long, in plain falling collar, armour, and scarf across the breast. *Leg.* + CÆCILIVS : BALTEMOREVS. + *m.m.* Rose.

Rev. Map of TERRAMARIE (Maryland); sun shining upon it: on the map the shield of Calvert, crowned. *Leg.* + VT : SOL : LVCEBIS : AMERICÆ. (As the sun thou shalt enlighten America.) 1.45 by 1.3. MB. AR. Sir W. Eden, AR. Very rare. This piece is cast and chased.

SPANISH WRECK RECOVERED. 1687.

Busts conjoined, *r.*, of James II. and Mary. He, laureate, hair long, descending in several ringlets in front, wears scale armour and mantle: she, with pearls in her hair and one lovelock, is in mantle. *Leg.* IACOBVS. II. ET. MARIA. D. G. MAG. BRI. FRAN. ET. HIB. REX. ET. REGINA. Below, G.B. (George Bower.)

Rev. A ship, the boats of which are engaged in fishing up treasure from a wreck. *Leg.* SEMPER TIBI PENDEAT HAMUS. (Always let your hook be hanging. — *Ovid, Art. Am.* iii. 425.) *Ex.* NAVFRAGA REPERTA. 1687. (Wreck recovered.) 2.15. Med. Hist. xxxviii. 1. Evelyn, 151. *Gent. Mag.* 1792, p. 17. MB. AV. AR. Vienna, AV. Not uncommon.

In the reign of Charles II., Captain William Phipps, under the auspices of the King, attempted to recover the treasure which had, forty-four years before, been lost with a Spanish ship in the West Indies, off Hispaniola. His efforts were unsuccessful, and James II. refused to assist in his renewed attempts; but Christopher, Duke of Albemarle, and some friends advanced the necessary funds; when these were almost exhausted he became successful, and returned to England with silver to the amount of £300,000. These medals, struck by Bower, were presented to the officers of the ship and to the promoters of the undertaking; and the King himself appears to have given them occasionally to his friends and favourites. (See *Gent. Mag.* 1792, p. 19.) The legend recommends perseverance. Let your hook always hang. It occurs also on a Dutch jeton of the year 1686. (See Van Loon, III. 317.)

ORIENTAL COINS.

[From the *London Antiquary*, with Plate.]

THE art of coinage was, as Mr. Head has already pointed out in a former article, of Oriental invention. The first coins seem to have been issued at about the same time, the seventh century B. C., by the Lydians in the west of Asia, and by the Chinese in the extreme east; for M. de la Couperie, who has made a special study of Chinese coins, is of opinion that no Chinese coins can be given to a remoter age than this. When the Persians conquered Lydia they adopted the very useful art of coinage. If we exclude money issued by Greek cities under Persian rule and by Persian satraps on the occasion of some military expeditions, there were in the length and breadth of the Persian Empire but two classes of coins—the gold darics and the silver sigli, or shekels. The daric had on one side a figure of the king shooting with the bow; on the other side a mere punch-mark or incuse; it weighed rather more than a sovereign, and was of almost pure gold. The shekel was of nearly the same size, and bore the same types, but was only of two-thirds of the weight—almost exactly of the weight of a shilling. Twenty shekels were equivalent to a daric. It is interesting to find the equivalents of pounds and shillings circulating throughout Western Asia at a period so early.

Until the Persian Empire fell, darics and sigli were the only recognized currency between the Halys in Asia Minor and the borders of China. The Greek cities of the coast were not allowed to issue gold coin, but the government did not interfere with their autonomous issues of silver and copper money, which bore types appropriate to the striking cities. And some of the satraps of the Persian king were allowed, more especially on the occasion of military expeditions, to issue silver coins, the types of which curiously combine Persian and Greek mythology.

During the life of Alexander the Great the coins bearing his name and his types circulated throughout Asia, and after his death the same range of currency was attained by the money of the early Seleucid kings of Syria—Seleucus I, Antiochus I, and Antiochus II, who virtually succeeded to the dominions of the Persian kings, and tried in many respects to carry on their policy.

In the reign of Antiochus II, however, the Syro-Greek kingdom began to fall to pieces, and with its decay Oriental coinage, as opposed to Greek, may properly be said to commence. About B. C. 250 the Greek satraps of the wealthy provinces of Bactria and India became independent, and the Parthian Arsaces raised the standard of a successful revolt on the southern shores of the Caspian. In the next century smaller kingdoms arose in Arabia, Armenia, and Mesopotamia, and the Jewish people wrested their independence from the hands of Antiochus Epiphanes. In the far East, rude tribes of Sacae and Huns from the borders of China swept down on the eastern provinces of the Persian Empire, and founded dynasties, which seem, however, to have soon passed away.

I shall not speak of Asia Minor on the west, for that district was dominated by Greek and Roman influences, nor of China on the east. The vast space between these two extremes may be divided into three regions—(1) Armenia, Syria, and the country to the west of the Tigris and the Caspian; (2) Central Asia; (3) India and Afghanistan. We will speak successively of the coins of each of these regions during the whole period which elapsed between the break-up of the Syro-Greek kingdom and the conquering spread of Islam—that is to say, from the third century before until the eighth century after the Christian era.

CENTRAL ASIA.

In the course of the second century the Parthians, under their great king Mithridates, occupied all this region, or rather gained a sort of supremacy or lordship over it, and defended it for centuries from the attacks of the Greeks and Romans on the one side and of the Huns on the other. The Parthian silver coins consist of two distinct classes—regal and civic. The regal coins are of silver of the weight of an Attic drachm, 60-65 grains, and bear during the whole of Parthian history uniform types—the head

of the ruling king on one side, and on the other the first king Arsaces seated, holding a bow. [Figure 1.] The civic coins were issued by the semi-Greek cities of Persia and Mesopotamia. They are four times as heavy, and present a greater variety of type; subsidiary copper pieces accompany each series.

As the Parthians were constantly at war with the Syro-Greek kingdom so long as it lasted, it may at first surprise us to find that the legends of the Parthian coins, except of a few of the latest, are in Greek. The date is indicated by the increasing complexity of these legends as time goes on. All the successors of the first Arsaces keep his name as their dynastic title, just as all the kings of Egypt are styled Ptolemy, and the Roman emperors Augustus; but they add to this dynastic name a constantly increasing number of epithets. In fact, the number of these epithets which occur on a coin is usually the readiest means of assigning its date. The earliest pieces bear only the legend Ἀρσάκου or βασιλέως Ἀρσάκου; but already the second king Tiridates assumes the title βασιλεὺς μέγας; his successors add a variety of epithets, θεοπαῖων, ἐπιφανής, εὐεργέτης, and the like, until, under Orodes the Great, we reach the formula βασιλέως μεγάλου Ἀρσάκου εὐεργέτου δεκάϊον ἐπιφανούς φιλέλληνος, which remains usual until the end of the dynasty. The last-mentioned title Philhellen is interesting, and refers to the fact that, at all events after the fall of the Syro-Greek kingdom, the Parthian kings were anxious to secure to themselves the goodwill of the semi-Greek population which dwelt in many of the large towns under their rule, such as Seleucia on the Tigris, Charax, and Artamita.

At these great cities was struck most of the heavier money above mentioned. The type of these larger coins is more varied. Before the time of Orodes it is like that of the regal money, but after that time it is usually the Parthian king seated, receiving a wreath either from Victory or from Pallas, or more often from a city personified in a female deity who holds a cornucopia. The head of a personified city appears on the copper pieces which go with the civic coins. And both silver and copper bear a date, the year in which the coin was struck according to the Seleucid era, which begins in B. C. 312; sometimes even the month of that year. We thus gain a most valuable means of checking the dates of the events of Parthian history, at all events of the accession and deposition of the kings.

Once in the series we have a portrait of a woman, Musa, an Italian girl presented by Augustus to Phraates IV, who made so good use of her talents that she persuaded the king to declare her son Phraataces his heir, and reigned in conjunction with that son until he lost his life in a revolt.

The district of Persia proper seems to have enjoyed partial independence in Parthian times; and we may feel justified in assigning to this district a long series of coins which are usually called sub-Parthian,—bearing on one side the head of a king, on the other usually a fire-altar and an illegible inscription in Pehlvi characters.

About A. D. 220 the princes of Persia revolted against their Parthian masters, and succeeded in wresting from them the supremacy of Asia. A great Persian dynasty then arose, beginning with Artaxerxes or Ardeshir the Sassanian, and ruled the East until the rise of Mohammedanism. The coins of the Sassanian kings present a great contrast to those of the Parthians. Their execution is far neater and more masterly, and they show in all respects a reaction of the more manly tribes of Southern Asia alike against the debased Hellenism which had invaded the cities of Western Persia and against the barbarous Parthian hordes, who seem to have left scarcely a trace on the art, the religion, or the customs of Asia.

The great bulk of the Sassanian issues is in silver, flat, well-wrought pieces of the weight of an Attic drachm, 67 grains. There are also gold coins weighing 110-115 grains, rather heavier than the contemporary solidi of Rome, and a few copper pieces. Gold and silver are of similar legends and devices, and throughout the whole of Persian rule preserve an almost unchanged character. On the obverse is universally the head of the king. The various monarchs have different styles of crown and coiffure, sometimes of a very extravagant character, the hair being rolled into huge balls and tufts. On his earliest coins Artaxerxes's head is closely copied from that of Mithridates I, the greatest of the Parthian monarchs, whom the Persian king seems thus to claim as pro-

totype and model. Around the king's head on Persian coins is his name and titles in Pehlvi letters. Artaxerxes is termed the worshipper of Ormazd, the divine king of kings of Iran. Later monarchs vary the formula; on the money of some of the last, the mint where the coin was issued and the year of the reign are written in similar characters in the field of the reverse. The reverse type of all Sassanian coins is the same, the fire-altar, the symbol of worship of Ormazd, guarded by soldiers, or approached by the king in humble adoration. [Figure 2.]

The title king of kings, assumed alike by Parthian and Persian monarchs, is no vain boast, but an accurate description of their positions as supreme over the satraps or viceroys of provinces, who were almost independent rulers each in his own district.

• WESTERN ASIA. •

Between Armenia on the north and Arabia on the south, coins were issued during Parthian times by a number of small states which maintained a precarious autonomy against the Romans on the one hand and the Parthians on the other. Most of them disappear before the revived force of the empire of the Sassanians. Armenia was until the time of the Parthian Mithridates (B. C. 160) the seat of several small dynasties. We hear of Arsames, a king of Arsamosata, who received the Syrian Prince Antiochus Hierax when he fled from his brother Seleucus, and of one Xerxes who ruled in the same district and resisted the arms of Antiochus IV. Both of these rulers have left us coins of Greek fashion, but bearing on the obverse a head of the king in peaked Armenian tiara. But Mithridates, if we may trust the history of Moses of Khoren, overran Armenia, and set on the throne his brother Vagharshag or Valarsaces, who was the first of a line of Arsacid kings of Armenia, under whom the country reached a higher pitch of prosperity than ever before or since. We possess coins of several of these kings,—of Tigranes, who became king of Syria and son-in-law of Mithridates of Pontus, and whose numerous silver coins struck at Antioch bear as type the Genius or Fortune of that city seated on a rock; of Artaxias, who was crowned by Germanicus, and of Artavasdes, who was for a brief period maintained by the arms of Augustus. We also have a long series of coins in copper issued by the kings of Osroene or Edessa, whose dynastic names were Abgarus and Mannus, and who flourished during the first three centuries of the Christian era, living in independence by no means complete, for the one side of their coin is generally occupied by the effigy of a Roman emperor.

The Arab tribes to the east of Palestine at some periods enjoyed independence under kings of their own. We have a series of coins of the first century B. C. struck by the Nabathaean kings Malchus and Aretas, partly at Antioch, partly at Petra. The inscriptions and types of these coins are in earlier times Greek, and one Aretas calls himself Philhellen, but later the legends are written in local alphabet and dialect, and the portraits assume more of a native aspect. The short-lived Palmyrene empire founded by Odenathus and Zenobia, and put down by Aurelian, has also left numismatic traces of its existence in money quite identical in fabric, weight, and types, with the contemporary coins issued by Roman emperors at Alexandria. Some of the effigies of Zenobia on these coins may, however, be considered fairly good portraits for the time.

Further south, in Arabia, we find at least two tribes who issued abundance of coin before the birth of Mohammed. The Himyarites circulated great quantities of imitations of the Athenian coins of various periods, and at a later age of the money of Augustus. Types of their own they seem not to have used, but they impress on their imitations of civilized coins a legend which identifies them as Himyarite. The people of Characene, a small district on the Persian Gulf, begin in the second century B. C. a series of tetradrachms of Greek style, the general appearance and types of which are copied from the coins of contemporary Greek kings of Syria and Bactria. The names of a series of these monarchs, Tiraeus, Attambelus, and so forth, together with their order of succession, are preserved to us by coins.

A series which commands more general interest is that of the Jewish coins. It is now generally allowed that the earliest Jewish shekels, which bear on one side a chalice and on the other a triple lily with Hebrew inscriptions, were issued by Simon

Maccabaeus when the right to issue coin was conceded to him by Antiochus VII of Syria. From the time of the Maccabees to the destruction of Jerusalem by Titus we have an almost continuous series of small copper coins, mean-looking, and only interesting for their connection with Jewish history, and for the fact that they scrupulously avoid in their types any object of decidedly pagan meaning. The caduceus is one of the most pagan of these types in appearance, and that is probably intended merely as the symbol of peace or of victory, and not connected as in Greece with the god Hermes. The issue of shekels, after an interruption of some centuries, was resumed in the time of the revolt headed by Simon bar Cochab. But Jewish coins have been so often treated of, and in books so accessible, that I need not longer dwell on them. [Figure 3.]

INDIA AND BACTRIA.

One of the most important and interesting of all numismatic series is that of the coins issued on the borders of the Oxus and the Indus, in the ages succeeding the revolt of the eastern provinces of the Syro-Greek empire in the reign of Antiochus II, about B. C. 250. The earliest rulers of the revolted regions were Diodotus and Euthydemus, followed in the second century by a bewildering crowd of kings with Greek names, whose coins have reached us to testify, in the absence of all historical record, to their wealth and splendor, their Greek language and religion, their skill in art and the wide extension of their conquests. The number of these rulers is so great that we must give up the hypothesis that they succeeded one another in a single royal line; rather it would appear that they belong to a number of different, probably rival, dynasties, who reigned in different parts of Afghanistan, the Punjab, and the Indus valley. Of all these powerful monarchs there is scarcely a trace in history; their cities, their palaces, their civilization, have entirely perished; their coins alone survive. Hence, while in the case of Greece and Rome coins are aids to history, in India they contain all the history we can hope to recover. And by degrees, as the number of our coins increases, so that we can form wide generalizations, and as the spots where the pieces of different sorts are found are more scrupulously recorded, we may hope to be able to form an idea of the history of Greek India. At present we are far from being in so fortunate a condition; all that I shall now attempt is to gather from the coins a few general indications.

The coins prove that Greek rule in India went on spreading east and south during the second century. Greek kings ruled even at the mouth of the Indus, and as far as the Ganges. And their civilization, or at least that of their courts and armies, was thoroughly Greek; the legends of their coins are at first purely Hellenic, and well-executed figures of Zeus, Pallas, Poseidon, Herakles, the Dioscuri, and other Greek deities, prove that they brought with them the religion of their ancestors. [Figure 4.] Probably there was a constantly setting stream of Greek mercenaries towards these remote lands who formed military colonies in them, and peopled dominant cities which occupied in India the same position which the Greek cities of Ptolemais and Alexandria held in Egypt, and the Greek cities of Seleucia, Ragae, etc., in Parthia.

In the middle of the second century the Parthian empire was driven like a wedge between Greek-speaking countries and the Graecised cities of the Cabul valley, cutting off intercourse between the two, and the Indo-Greek cities began at once to languish, and their inhabitants to become more and more barbarized. We can trace the whole process on coins. Eucratides and his successor Heliocles introduce the custom of adding on the reverse of the coin a translation in Indian of the Greek legend of the obverse. And under some of the kings we find traces of the barbarization of Greek divinities, as when on a coin of Telephus we find strange outlandish figures of Helios and Selene, or when on coins of Amyntas we find a divinity wearing a Phrygian cap from which flames or rays issue. [Figure 5.]

Hermaeus, who may have reigned early in the first century B. C., was the last of the Greek kings of Cabul. Then came the deluge. Swarms of Sacae, Yu-chi, and other nomad tribes from the borders of China swarmed down upon the devoted Greek kingdoms of the East and completely overwhelmed them. [Figure 6.] But these

barbarians adopted, like the Parthians, something of the civilization of those they conquered. The coins of Maues Azes and others of their kings bear Greek inscriptions and the figures of Greek divinities, and conform in all respects to Greek usage, so that but for the barbarous character of the names of these kings we might have supposed them to be of Greek descent.

The powerful and wealthy Scythian kings who ruled in North-western India in the second century of our era—Kadphises, Kanerkes, and Oerkes—have left us a wonderful abundance of remarkable coins, which are not seldom found in India together with the aurei of contemporary Roman emperors. These kings did not use issues of silver like their Greek and Scythian predecessors, but of gold. On one side of their coins is an effigy of the reigning monarch, and an inscription in barbarized Greek, giving his name and titles. On the other side is the figure of some deity, accompanied by his name in Greek letters; and the number and variety of these types is enormous. We have figures of Serapis and Heracles, of the Persian Mithras and Nanaia, of the Indian Siva and Parvati, and even of Buddha. The Pantheon of these barbarians must have been of the most eclectic character.

Almost contemporary with the Graecizing dynasty of Kanerkes was the purely Indian line of the Gupta kings of Kanouj. These princes also issued large quantities of gold coins, which are of the greatest interest, as they are among the earliest dated monuments of Hindoo art. The inscriptions of these coins are in Sanskrit, and their types taken from the cycle of Indian mythology, especially from the cultus of Siva and his consort. These types are in character half-way between productions of Greek art and those of the more modern art of India, and show how great has been the influence of the former on the development of the latter. Besides the coins of the Guptas we have several interesting series of coins from India before the Mohammedan conquest, such as those of the Rajput kings of Cabul, which bear on one side a horseman and on the other a bull, and those of the Sah kings of Saurastran, which are more closely copied from the money of Greek rulers.

THE GOLD WULFRIC.

LIPPINCOTT'S Monthly Magazine for February, 1886, contains a clever and interesting story, written by Grant Allen, and called "The Gold Wulfric." The plot is familiar; an innocent man is arrested and imprisoned for stealing from the British Museum a coin, which just misses of being an exact duplicate of one belonging to him. Of course all comes right in the end. The story is mentioned here only because it happens to be another illustration of the folly of any but a professional writing on Numismatics. The following strange sentences are taken from the pages of the Magazine:—"On comparing the two examples, however, I observed that, though both struck from the same die and apparently at the same mint (to judge by the letter), they differed slightly from one another in two minute accidental particulars. * * * In all other respects the two examples were of necessity absolutely identical." "The two coins were struck at just the same mint, from the same die, and I examined them closely together, and saw absolutely no difference between them, except the dent and the amount of the clipping." "Now, here again is the duplicate Wulfric,—permit me to call it *your* Wulfric; and if you will compare the two you'll find, I think, that though your Wulfric is a great deal smaller than the original one, taken as a whole, yet on one diameter, the diameter from the letter U in Wulfric to the letter R in Rex, it is nearly an eighth of an inch broader than the specimen I have there figured. Well, sir, you may cut as much as you like off a coin, and make it smaller, but hang me if by cutting away at it for all your lifetime, you can make it an eighth of an inch broader anyhow, in any direction." How the author would explain away the inconsistency in these sentences is a puzzle, to which there seems to be no answer.

A FRENCH TRADE DOLLAR.

THE French Government has coined a new dollar for circulation in Tonquin in the East. Specimens of the coin are to be seen in London, and it appears to be exactly the same as the Mexican dollar in weight, size, and fineness. The superscription, however, is different, and this it is which inspires the criticism, by those who know the Chinese, that the latter will reject it, and will say, "No wantee China side." It will be remembered that the United States formerly coined a trade dollar for circulation in the East; but its deficiency in fineness ($371\frac{1}{4}$ grains instead of $377\frac{1}{4}$ grains) soon became apparent to the astute natives, and they reverted to the Mexican dollar, large quantities of which are still sent to China. It remains to be seen whether the dollar provided by the French Government will be more successful.

PATTERNS *vs.* FALSITIES.

IN the *Coin Collector's Journal* for July, 1885, Mr. Robert C. Davis of Philadelphia began a description of the "Pattern and Experimental Issues of the United States Mint," which has now reached the year 1873. It will, of course, be very useful, and probably more complete than if written by any other person. It is to be greatly regretted, however, that Mr. Davis did not tie himself down by much stricter rules than he has adopted; and particularly that he did not make separate classes of real pattern pieces, of trial pieces of dies, of doubtful pieces, of mules, and of whim-pieces, that is to say, impressions in false metals taken for no good reason from dies in actual use, or from old dies at the time of their general destruction at the mint. It is also to be regretted that in most cases the size is not mentioned. His list invites criticism; it will, we hope, appear in pamphlet form; and in that shape it would be very pleasant to greet the work with nothing but words of approval.

No. 9 has no right to a place in the list; its own inscription condemns it as a work of later date, even if its obverse die be of 1792.

Nos. 10 and 11 Mr. Davis himself says "were probably not intended as patterns for coinage, but for seals;" why then he includes them does not appear.

No. 12 deserves far longer notice than Mr. Davis gives it, and above all it deserves an illustration. If Mr. Davis has really a pattern mill or $\frac{1}{10}$ of a cent of 1794, it is a treasure which should be duly emphasized. Can it be possible, however, that it is only the half-dime struck in copper? Or was the die rejected because of a wrong number of stars? Or is there a typographical error?

No. 15 is a curiosity. Shall we call it a mule? Certainly it is not a pattern, for no one in 1795 could have seriously suggested the use of the "half-disme" rev. of 1792, or have repeated the blunder of a die with 14 stars.

No. 16 is called a trial piece, but seems to be a mule, 1799.

No. 17 is at best only a trial piece of one die, 1800.

Nos. 18, 19 and 20 are only half-eagles in false metals, the third being also a mule, 1803, '04, '08.

No. 21 Mr. Davis calls a counterfeit, 1813.

No. 24 Mr. Davis calls a mule, 1818.

No. 25 has no right to a place, if Mr. Davis believes the statement he quotes, 1822.

Nos. 26, 27, 28, 29, 30, are all impressions in false metals, that is, of less value than is named on the dies, which were all of regular issues, 1824, '25, '27, '30, '31.

Thus it seems that of the first thirty numbers only thirteen at most can possibly be called patterns. This brings us to 1836, when patterns really begin again.

No. 32 was certainly issued for circulation, 1836.

Nos. 34 and 36 are somewhat puzzling. It is often, if not generally, believed that the starless flying eagle reverse was prepared in 1838, and in the opinion of the writer these are simply mules.

No. 38 Mr. Davis says "was adopted as the regular coinage of the year" 1838. Why then does it appear in this list?

Nos. 39, 40, 43, 46, seem to be mules, 1838.

No. 48 is a mule of the worst kind, struck at least twenty years after the date on obverse die, 1838.

Nos. 54, 55, 56, 57, are all in false metals from regular dies, 1843, '44, '46.

No. 61 is a very ugly mule, 1849.

Nos. 67*a* and 68 are at best trial pieces of one die, 1850.

Nos. 71 and 72 are in false metal from regular dies, 1851.

No. 79 is only of one die, 1853.

Nos. 82, 83, 84, 85, 87, are all false metal, 1854, '56.

Nos. 90, 91 and 95 are absurdities, 1856, '57.

Nos. 92 and 96 are false metal, 1856, '57.

Nos. 97 is placed three years too early, 1857.

No. 106 is only of one die, 1858.

No. 111 is a "mule," says Mr. Davis, 1858.

Nos. 113, 115 and 116 are false metal, 1858.

No. 119 certainly seems to be the regular issue of the year, 1859.

Nos. 121 and 122 mean nothing, 1859.

Nos. 123 and 124 are called mules, but may easily pass for patterns, 1859.

Nos. 129, 130, 132, 133, 134, 135, are very ugly mules, 1859.

Nos. 136 and 137 are only of one die, 1859.

No. 138 is false metal, 1859.

Nos. 142 and 143 are called mules, but may be patterns, 1859.

Nos. 144, 147, 150, 170, are false metal, 1860, '61, '63.

No. 175 is an obvious mule, 1864.

Nos. 178, 180 and 181 are false metal, 1864.

No. 190 is an absurdity, 1865.

No. 193 is false metal, 1865.

Nos. 195, 200 and 206 must be the regular issue of the year, 1865.

Nos. 195, 197, 199, 200, 202, 203, 205, 206, 207, 209, 211, are false metal, 1865.

Nos. 232, 233, 234, 235, 239, 240, 241, 242, are false metal, 1866.

Nos. 236, 237 and 238 are mules, 1866.

No. 249 is only one die, 1867.

Nos. 253, 255, 256, 257, 258, are false metal, 1867.

No. 254 is a mule, 1867.

Nos. 259, 263, 264, 265, 268, 273, 274, 278, 279, 280, 281, 282, 283, 284, 286, 288, 291, are false metal, 1868, '69.

No. 325 seems to be a mule, 1870.

No. 341 and 342 are false metal, 1870.

This brings us to the end of 1870, and more than one-third of the numbers have been struck out as not being really patterns. It is indeed an ungracious task to be so severely critical, but certainly the eccentricities of the authorities of the United States Mint ought not to be treated with such consideration as Mr. Davis has shown them.

W. S. A.

CURIOUS TREASURE TROVE.

SOME workmen were recently pulling down an old building in the town of Svendborg, on the Danish island of Funen, when they came upon a valuable treasure, which included ten bars of silver, and three thousand seven hundred and seventy-four silver and gold coins, all dating from the reign of the Danish King Eric of Pomerania, A. D. 1396-1412. The whole lay together buried in the basement, close to the foundation. It is singular that tradition for centuries has pointed to this house as a place where treasure had been buried, and the owner, when selling it a short time since, expressly reserved the right to any treasure which might be found on the premises.

THE VARIED ATTRACTIONS OF NUMISMATICS.

"O my Ducats!"—*Merchant of Venice.*

EVER since the days of my boyhood I have been a devoted student of numismatics, and the only drop of gall in the cup of my pleasure has been this, that on account of the great expense attendant upon the accumulation of anything like a Cabinet of Coins, either generally representative in character, or taking in one class only, I have never been able to dub myself a collector. Possessing, however, natural powers of draughtsmanship, plus certain facilities for describing and explaining such peculiarities as give character and style to any pieces which come before me, I have, by these means, made up in some degree for my want of proprietorship in actual examples.

Now, for purposes of study, it may be convenient to note that the principal relation which numismatics bears towards man and the world at large, is in connection with history, and this, too, in such an infinitude of ways leading to and from events, personages, places and religions, as to constitute a mass of most curious, interesting and instructive matter; while, apart from this principal or historic aspect, there are a number of intellectual points of view, from any one of which a fair prospect lies opened out before either student or collector. Take, for instance, the geographical standpoint. One man's taste or fancy leading him to inspect and gather medals and money relating to France and Frenchmen, he luxuriates in "écus" and "royaux d'or," in "testons" and "grand blancs," in "sols" and "five franc" pieces of both Republican and Regal days. Another man, by hazard or from sympathy, is drawn towards the examination of the "pistoles," "onças" and "cruzados," the pillar dollars and "reales" of Spain and her dependencies. A third, say an American, feels most interested in, studies and collects with avidity early Provincial pieces, "Rosa Americana" examples, Somers Islands coins, early and late dollars, eagles, and other coinage of the United States; while votaries are found who take either to cash and sycee silver from China, to itzebus and cobangs from Japan, to rupees and mohurs of all times and dynasties from India, or seek for the skeattas and Anglo-Saxon pieces, the groats, angels, nobles and sovereigns of England.

From another point of view, the mythological and religious coins offer infinite information. The cultus of Jupiter, Ceres, Pallas, and their companions on Olympus; the religion of Mohammedans, of fire-worshipers, in various places and in varied way, are recorded on old pieces of money; while Christian emblems, in the early days of the faith, appeared in the place of honor on the coinage of Constantine and succeeding rulers of the Lower Empire. Then, as Christianity extended abroad and around, the cross, designed in numberless styles and fashions, was impressed on the monetary issue of English, French, Spanish, Italian, German, and other potentates who had embraced the tenets of the religion of the Saviour; while further sacred examples, out of a host, are furnished by the images of St. Stephen on testoons of Metz, of St. Peter on coins of Avignon, of St. Mark on pieces of Venetian origin, of St. John the Baptist on ducatoons of Florence, of St. Michael on angels issued in England, and of the Holy Mother and Child on certain silver currency of Hungary.

Again, a third point may be described as that from which coins and medals are regarded in a personal light. As illustrative of this aspect, I may mention those magnificent specimens of idealized portraiture which are found on the following tetradrachms. (a) That of Alexander the Great, where the royal hero is represented in the character of Hercules; (b) the Mithridates head, where his locks, as if stirred by air, are floating backwards, and are thus considered typical of his rush for victory in many a chariot race. Next I refer to naturalistic portraits of Persian satraps, Syrian kings, Egyptian rulers, including the Cleopatra; then I may note the unsurpassed series of the Caesars, their families and connections, all immortalized by the most vigorous of sculptured effigies. Further to be considered is the splendid array of Papal medals, in which each wearer of the triple tiara seems bent on keeping the medallic history of his acts as complete as possible; and, besides all the above, must be mentioned the army

of likenesses of warriors, statesmen, men of letters, and beauties, struck in bronze, lead and silver, which were called forth by the renaissance, chiefly in Italy and Germany; while the Louis the XIVth series, the Napoleon series, and miscellaneous medals of distinguished men all over the world, are full in number, still more full in interest, and bring personal medallistic history down to the present day. The reverses of most of the pieces spoken of, relate to some deed, some event, some device or badge, personally connected with the individual whose portrait is on the obverse.

Further on again, lies that point which to me and to many others is of the utmost importance; viz. the art displayed. Greek art, proceeding upwards from archaism to the highest pitch of plastic excellence, as displayed on the well known and magnificent Syracusan medallions, and on certain types from Magna Graecia and Macedonia; Roman pieces, more realistic than those of Greece, a shade less noble in aim and execution, and, with the empire itself, becoming decayed and debased; Gothic art, rude and formless at first, but arriving in time at much that is quaint, picturesque, and original; renaissance work, by slow steps elevating art coin-work to a height not unworthy of comparison with, though beneath, the attitude attained in classic ages; modern style, mechanically much the most perfect, but lacking the fire, the individuality, the earnestness of each and all of the above mentioned schools and periods; these are divisions of design and execution in matters numismatic which claim attentive consideration from the art point of view, and which form so many mines of wealth from which an intelligent craftsman can raise piles of ore.

Numismatics may also be studied in their relation to heraldry, a really interesting theme to those who, like myself, are disciples of that curious antique science, and are cognizant of gules, or, and sinople, of bends and barrulets; of lions and eagles imposingly defiant and impossibly constructed; and of all that jargon, which to pursuivant and king at arms is

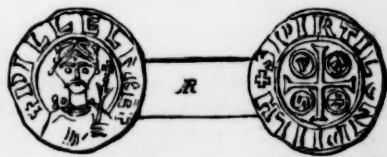
“Familiar in their mouths as household words.”

As examples in this section, I may cite (a) the golden ritter of Flanders, displaying the crowned lion rampant of the Confederated Dutch Provinces, charged, in dexter claw, with a sword, and in sinister claw with a sheaf of arrows; (b) the gold half florin of our Edward the Third, where the lilies of France are first quartered with the lions of Albion; (c) the sovereign of Albat and Isabella, blazoning their coat-armor, surrounded by the Collar of the Golden Fleece; while there are hundreds of other pieces whereon the heraldic insignia are quite as interesting and even more elaborate.

Again, imitating Dr. Burton's Classification of Bookworms, I would call attention to the pattern-piece man; to the mint-mark man; to the proof-sets man; and to the obsidional or siege-piece man; who, being varieties of the collector or student, take up, each of them, a position upon particular and separate numismatic vantage-ground.

And finally, the conclusion I long ago arrived at, (which I venture to assert is borne out by the remarks antecedent to this paragraph) is, that so simple a little object as a coin or a medal may be approached from many sides, in so far as respects its art, its historical bearing, its geographical, personal, or heraldic condition; and that, no matter what the peculiar bent of the examiner may be, each piece taken in hand is capable of yielding a full measure of pleasure and information to any analytical mind.

In order to illustrate my observations, I annex three separate drawings. Outline No. 1 (which, by the way, I executed when I was but thirteen years old) contains both obverse and reverse of a silver penny of William the Conqueror, and has reference to the purely “historical” section mentioned, the art design being quasi-barbaric, and the execution thereof coarse and rude. The points of interest are the variety in the legend, which has P(W)ILLELM for the more usual PILLEM; the Moneyer's name SWIRTIL (?) on the reverse and the heraldic form of the cross.



Outline No. 2 is intended as an illustration of what I have termed the “personal” qualities of coins. The drawing represents the reverse of a half testoon of Henry the

Second of France, in date about 1550, the obverse being a laureated head of the monarch. It is, however, only with the reverse that I have to do here; indeed, were the effigy and title of the king entirely effaced or worn away, still the crowned crescent would at once enable any skilled numismatist to place the coin correctly, and why? Because this crowned crescent, with its accompanying motto, forms the best known of the "devices" of Henry the Second. Now, a "device" is composed of two parts, viz.: a figure and words; and, to quote Father Bonhours, a seventeenth century authority on this subject, "they have given to the figure the appellation of *Body*, and to the words that of *Soul*; because, as a body and soul joined together form one natural compound, so certain figures



and certain words, being united, form a 'device.' Here I permit myself to insert two or three interpretations of the "device" now under consideration. Bonhours gives the motto as "*Donec totum impleat orbem*," a variety from that on the coin, and which may be roughly translated thus: "Until the whole sphere is filled"; and the Reverend Father continues, "Thus, as you see, this motto signifies, with respect to the moon, 'wait till she has filled her entire sphere with light'; and with regard to Henry, 'wait till he has filled the whole world with his glory.'" In a book of devices, by Paolo Giovio, Bishop of Nocera, published at Lyons in 1559, there is a clever oval woodcut of this very device (and motto) and the explanatory text states that it was adopted by Henry the Second while still the Dauphin, and signified that he, until he arrived at the throne of his kingdom, could not show his greatest valor, as the moon could not shine in completeness before arriving at its maturity. Yet another interpretation,—this one extracted from a French book on Heraldry, published in 1631, and entitled "*Armoiries à la Gauloise*," wherein I find the following passage (in English thus): "Henry the Second, King of France, continued the use of that device which he had borne while still the Duc d'Angoulême, which was a crescent of silver, ensigned by a crown, and accompanied by this motto above the crown, '*Donec totum impleat orbem*,' by which he vowed to consecrate both himself and his crown to the protection and increase of the Catholic Church, then in trouble both within and outside of France."

Outline No. 3 is that of a "pattern" obverse, (struck on a thin plate of silver, adherent to, and strengthened by, a solid disc of copper,) and is brought forward to illustrate the "art" section of numismatics. It is a pattern which was designed for the use of, but not accepted by the French Republic of 1848; a different head, also by the same artist, Barré, having been adopted. The original of the representation under examination is delicious in its modelling, but the point open to objection is the circle of amorini, typical, I have understood, of the Departments of France. These children, in various attitudes playing amongst a woman's hair, are out of place and keeping, especially as their vivacity points to life, while their relative size points to doll-hood; the wreath of corn, etc., which was ultimately chosen, is however far better, because more natural, appropriate, and dignified. To those who know coins sufficiently well to remember the large medallions of Syracuse, I would say that this ideal head of the Republic of France is an evident study from, and inspired by, one of those most grandiose types of antique work, and is very perfect in its adaptation of feature and symmetry of throat; the low relief adopted is, of course, on account of the wear and tear to which modern coinage is subjected, this design having been intended for a five franc piece. In my sketch I have omitted the legend, "*Republique Française*," my idea being to give only a good general view of the type of head, in its "art" aspect, and not to present a fac-simile.



WILLIAM TASKER-NUGENT,

formerly H. B. M. Consul, Savannah, Ga.

A REVOLUTIONARY RELIC.

THE Corwin family of New Windsor, N. Y., have in their possession a curious relic in the shape of an egg-shaped, brown earthen jar, evidently of ancient Mexican manufacture. It was unearthed some years ago by Silas Corwin on the grounds of the old Ellison mansion, which was once the headquarters of General Washington. The strange-looking jar was found four feet beneath the surface. Its open end was downward, and rested on a flat stone. It contained six hundred and fifty Spanish dollars, nearly all of them bright and showing little use, although some bore date as early as 1621. There was one English crown among the lot of the date of 1768. The latest date on any coin was 1773. A French coin of 1734 was also among the contents of the jar, and a gold medal which been struck in honor of some Spaniard, and bore date 1654. It is supposed that the treasure had belonged to some one who fled from the locality on the approach of the American troops, and had been buried to keep it from them. Most of the coins were sold for large prices, the family retaining some as curiosities.

THE COPPER COINAGE OF SARAWAK.

THE little district of Sarawak is situated on the west coast of the island of Borneo, and has a population of about 250,000 inhabitants, of various races. Its Rajah is an Englishman, Charles Johnson Brooke, nephew of the late Rajah, Sir James Brooke, to whom the government was ceded by the Sultan of Borneo.

Having become possessed of some of the coins of Sarawak, and finding that any information regarding them was vague, I wrote to his Highness the Rajah, requesting that he would inform me where the coins were struck, and that he would be so good as to supply me with any further details respecting them. I have received a reply from the Treasurer of the Government, containing the required information, and enclosing specimens of several of the pieces.

The coins may be briefly described as follows:—

COINS OF SIR JAMES BROOKE, RAJAH.

- I. CENT. A finely-executed bust of the Rajah to the left. J. BROOKE RAJAH. REV. SARAWAK. Within a wreath the value, ONE CENT. Beneath, the date, 1863.
- II. HALF CENT. Similar to the foregoing, but within the wreath, HALF CENT.
- III. QUARTER CENT. Similar to preceding, but within the wreath, $\frac{1}{4}$ CENT.

This, according to information, was the only issue during the Rajahship of Sir James Brooke. The coins were struck by Buchanan, Hamilton, and Co., of Glasgow.

COINS OF CHARLES JOHNSON BROOKE, RAJAH.

Born, 1839; succeeded, 1868.

- IV. CENT. Bust of the Rajah to the left, very similar in style to the coins of his uncle.

Rev. As before, but dated 1870 and 1879.

- V. HALF CENT. Similar to the half cent of 1863, but dated 1870 and 1879.

- VI. QUARTER CENT. Also similar, but dated 1870 only.

These coins were struck by Messrs. Smith and Wright, of Birmingham.

The cents of both issues are comparatively common, while the smaller pieces are all rare, and especially the quarter-cent of 1870.

RICHARD A. HOBLYN.

Numismatic Magazine,

Bury S. Edmunds, England.

AVALONIA AGAIN.

THE very punctual issuing of the *Magazine of American History* for April gives an opportunity to say a few words in reply to Mr. H. W. Richardson, though the gentleman has so completely lost all control of his temper that one feels little pleasure in again referring to him. He has written for a third time on the subject of the "Avalonia" copper, a piece of the most trifling importance, except for Mr. Richardson's use. Now, while it may be matter of regret that Mr. McLachlan and I do not know all about every coin, medal and token ever struck, it is, at least as regards myself, by no means matter of shame. Before Mr. Richardson's first essay appeared, my two specimens were lying in a drawer of such pieces as bore no evidence of their origin, but of which I hoped to learn something. I have several of them, for of course no collector wishes any piece to remain unknown or uncertain, though some such are of so little importance that he cannot possibly be seeking every day to identify them; but at the same time no collector or student of numismatics could have made the original ridiculous blunder of Mr. Richardson in supposing these coppers to be nearly or quite two hundred years older than they really are. Their appearance tells every numismatist their age to a few years. Mr. Richardson asks for further information concerning the piece, especially the meaning of the Greek motto. I would suggest that it means that *air*, that is, harmony, *is the best thing*, an appropriate motto to accompany the harp of Orpheus. I will only add a repetition of my former statement, that I do not think the piece was struck as a token for money, though some have very possibly been offered and taken as such, sharing in this the fate of more important pieces issued only as medals.

W. S. APPLETON.

"COMETAL" COINS.

THE *Chicago Tribune* puts forth the following sapient proposition:—

"The plan of 'cometal' coins, which involves the idea of combining the two metals in one piece by having a gold centre to a silver dollar, half dollar, or quarter, would seem open to the objection that the gold centre might be punched out and a baser metal substituted. As it is proposed, though, to have the gold much thinner than the silver, the indentation at the centre of the piece would protect the softer metal from almost all wear, and the design upon it might be made so clear and delicate that it would be extremely difficult for counterfeiters to imitate the work of the die successfully. Possibly, if the gold centre were found impracticable, the problem of mingling the metals in a coin might be solved by the importation of a few Japanese experts who could introduce the gold in cloisonné. That would make an artistic piece."

The idea that by importing Japanese to decorate our coins "in cloisonné" we might produce an "artistic (!) piece," is truly original, and deserves to be embalmed along with the memory of the inventor and patentee of the goloid issues. We beg leave to suggest that the first experiments be made on the cheek of the maiden on the obverse, and the arrow points on the reverse of our 79 cent dollar. This might possibly have the double effect of bringing the value up to par, if they use gold enough, and, at the same time, elevate its artistic beauty!

By "cometal," we are startled. Does the proposer of this brilliant plan contemplate a sort of wandering visitor into the pockets of the dear public, a sister to the *Stella*, suggested a few years ago, coming like a comet, only to leave us perhaps forever? If that would get rid of the stove-lid dollar, we should welcome the stranger, whatever its artistic merit:—or is it co-metal, a sort of wedded happiness in coins that he has in mind, a high moral lesson and a daily warning against that easy method of divorce that is destroying the sanctity of so many homes? Whichever way one looks at it, he sees much to admire, and we wait with anxiety for the action of the Mint authorities.

M.

AN officer of the Secret Service at Washington reports that John Hodge has discovered a number of counterfeit Mexican coins in the side of a hill near Arlington, Mass. The coins are dated 1812 and appear to have been buried thirty or forty years.

GOVERNMENT SEIZURES.

AT a number of the recent Coin Sales we have noticed that electrotypes of the early Cents, as well as some others of the rarer Government issues, have been summarily confiscated by officers of the U. S. Secret Service. These copies were never made for circulation, and can hardly be regarded as counterfeits, it being clearly evident to every coin dealer and collector what they are. Some of the earliest attempts at reproduction of this kind were perhaps intended to deceive, but this is not the case with most of those seized by the Government who confiscated them under a different clause from that which applies to counterfeits. While for those whose only specimens of such pieces are limited to copies, this may be inconvenient, by preventing them from adding to their collections representatives of these early issues at a low price, or from publicly disposing of those they have already acquired, we think on the whole that both dealers and collectors will be glad at the stand taken, and thankful that no more of these copies are to be permitted.

In connection with this, we notice that with the coöperation of the United States district attorney at Philadelphia, the chief of the Secret Service of the Treasury Department recently broke up a company of counterfeiters in Philadelphia, who have made a business of manufacturing fac similes of rare old coins of various nationalities, ancient and modern. They are said to have got good prices for them from amateur numismatists, through their agents all over the country. They had some 4000 designs. Inasmuch as it was their first offence, and they did not debauch the currency, they were only punished by the confiscation of their designs, materials, etc., and a threat of prosecution should they repeat the offence.

TRANSACTIONS OF SOCIETIES.

BOSTON NUMISMATIC SOCIETY.

Nov. 13. A monthly meeting was held this day. The Secretary read the report of the last meeting, which was accepted. The President presented a pamphlet, the *Vade Mecum du Collectionneur*, by Jos. Leroux, M. D., of Montreal. * *
* * Adjourned at about 4 P. M.

Dec. 11. A monthly meeting was held this day. The Secretary read the report of the last meeting, which was accepted. The President appointed Dr. Green to nominate, at the annual meeting in January, officers for the year 1886, and Mr. Davenport to audit the accounts of the Treasurer for the year 1885. Mr. Woodward showed an English war medal for Afghanistan 1878-79-80, and a badge of the Boston R. N. A., on which is the launch of a ship, &c.; it was thought doubtful whether the piece belongs to Boston, England, or Boston, Massachusetts, but the initials very possibly stand for Royal Naval Association. Adjourned at 4 15 P. M.

WM. S. APPLETON, *Secretary.*

AMERICAN NUMISMATIC AND ARCHAEOLOGICAL SOCIETY, NEW YORK.

ABOUT one year ago this Society resolved to open its rooms twice in each month, on the evening of the second and fourth Wednesdays, at 8 o'clock, for the purpose of holding informal meetings and for the general convenience of the members: no formal business or routine work was to be transacted at these meetings, but they were intended solely for intercommunication and the advancement of numismatic knowledge and interest in the Society, by the reading of papers, exhibitions of coins, but particularly by unrestrained interchanges of views and general conversation among the members. They afforded opportunities for those wishing to take advantage of the library and cabinets of the Society, which were open for inspection at these meetings. Messrs. David L. Walter (Chairman), Lyman H. Low, and Gaston L. Feuardent were appointed as a "Room Committee" to supervise and arrange programmes.

At the first of these informal meetings, January 14, 1885, at the Society's Room, Mr. F. W. Doughty read a paper entitled *A Neglected Series*, which was followed by general informal conversation. At subsequent meetings, which were continued through the season, papers were read by G. L. Feuardent, on Roman Coins relating to Judaea; by David L. Walter, on Medallion Amulets and Talismans; by Henry R. Drowne, on The United States Fractional Currency; by Andrew C. Zabriskie, on By-ways of the United States Gold Coinage; by Henry De Morgan, On Certain Funerary Vases from Alexandria; by Charles H. Wright, on A Contribution to our Knowledge of Tokens; by Benjamin Betts, On the Medals of John Law and the Mississippi System; by Daniel Parish, Jr., on Medals of the Siege of Gibraltar; by David L. Walter, on Medals Commemorative of Comets; by N. P. Pehrson, on The Polletten of the City of Stockholm; by F. W. Doughty, on Some Historical Tokens of New York City; and by Daniel Parish, Jr., on Some Dutch Jetons of the Sixteenth Century.

NOTES AND QUERIES.

WASHINGTON MEDAL.

IN the *Journal of Congress*, for November 29, 1776, it was reported that there was due "To P. E. Simitiere, for designing, making and drawing a medal for General Washington, 32 dollars." What medal was this? S. A. G.

GOLD NOBLE.

WHAT is the rarity of the gold noble of Henry V [1418]. "Henry, by the grace of God, King of England and France." C.

FIND OF ANCIENT BRITISH GOLD.

A COLLECTION of ancient British gold coins has lately been found near Freckenham, Suffolk, England, consisting of about ninety specimens of four well-defined types. They are attributed to about the time of Boadicea, queen of Iceni.

NUMISMATIC—ONE DECADE OR FIFTY?

A SENATOR was lately showing a coin in our capitol as a remarkable antique. It bore a date answering to our figures 1290. It was natural for him to be proud of a companion who seemed to have rambled about the world for six centuries. When my opinion was asked about this relic, I was obliged to give a new illustration how widely fancy and fact differ. The very date, if it means Anno Domini 1290, is fatal to the genuineness of the coin. It is centuries earlier than the custom of dating from the birth of Christ began. The earliest dated French coin is of the year 1532, and scarcely any English money was dated before 1547. Yet the coin is probably not spurious. It is an oriental piece, and Mohammedan money shows the number of years, not since Christ was born, but since Mohammed's hegira, or flight, from Mecca to Medina in the year 622. But if the senatorial treasure-trove was minted 1290 years after this first starting point of Moslem reckoning, its true date is thirty years hence, or in the year 1912 of Christians! The curiosity there betrays marks of fraud on its very face, as palpably as the old Roman denarius did, which was marked 63 B. C.—as if the old pagan moneyers knew beforehand when Christ should be born. After all, the stamp 1290 is no proof of a spurious coin in the view of any one acquainted with the variety in national calendars. How can this be? The Mohammedan years are lunar; that is, each contains about eleven days less than ours, or 354 $\frac{11}{30}$ days. This annual shortage, 1290 times repeated, amounts to thirty-nine years, which, subtracted from 1912, shows the true age of the coin to be nine years, and that its birth year was 1873. How happy would old men be, if those of them who are thought to lag superfluous on the stage like a rusty nail in monumental mockery, could prove themselves—like the Moslem coin—not in their second childhood, but in their first.

J. D. BUTLER.